

# Virtue of the Night of 15th Shaba'an [Shab-e-Bar'aat]

## Hadith Number – 1

Narration of Sayyiduna Mu'aadh ibn Jabal (RadhiAllahu Anhu) that Rasulullah (Sallallahu Alayhi Wasallam) said ----- "Allah Ta'ala turns to his entire creation on the fifteenth night of Sha'baan and forgives all of them except one who ascribes partners to Him and one who harbours enmity in his heart."

- (This Hadith has been also recorded by Imaam Tabrani in his Mu'jamul Awsat Hadith 6776 and Mu'jamul Kabeer vol.20 pg.108-109...)
- Imaam ibn Hibbaan (RA) has classified this narration as Sahih (authentic) and has included it in his book – al-Saheeh. (see Sahih ibn Hibbaan vol.12 pg.482; Hadith5665)
- Hafiz al-Haythami (RA) has mentioned that all the narrators of this Hadith are reliable. (Majma-uz-zawaaid vol.8 pg.65)
- The great hadith scholar of the present time , Shaykah Shuayb Al-Arna'uat ( Rh) and famous La-Mazhabi hadith scholar Nasiruddin Albani, have also considered this Hadith as 'Sahih'. ( Ref: - Shuayb Al-Arna'ut: Al-Ihsan fi Taqrib Sahih Ibn Hibban 12/481 #5665 & Nasiruddin Al-Albani: Silsilah Al-Ahadith Al-Sahihah 3/135 #1144 )

Very early Hadith books such as the Mussanaf of Abdul Razzaq Ibn Humam (R) (126-211 AH) ( Ref: Musannaf Abdur Razzaq 4/317) & the Musnad of Ahmad Bin Hanbal (R) (164-241 AH) ( Ref: Musnad Ahmad 2/176 & 6/238) contain Ahadith relating to the virtues of 15th Sha'ban.

Even within the famous Six Books of Hadith (al-Kutub al-Sittah):

- Tirimidhi ( Ref: Jami' Al-Trimidhi: Kitab Al-Sawm, Bab **"Ma ja'a fi Laylatin Nisfi min Sha.ban"** #739 (Vol.3 p107))
- Ibn Majah (Sunan Ibn Majah: Kitab Al-Iqamah, Bab **"Ma Ja'a Fi Laylatun Nifsi min Sha'ban"** #1388 (Vol. 1 p444) have devoted a special chapter on **"The Night of the Middle of Sha'ban"** in their Hadith collections.

In fact there are over a dozen Ahadith available which establish the significance of the night of the 15th of Sha'ban. Here are a few more Sahih (Authentic) Hadith on the merits on the Night of 15th of Shaba'an.

## Hadith Number – 2

There is another identical Hadith related from the Companion Abdullah b.'Amr (May Allaah be pleased with him) which says that the Prophet(Sallallahu Alaihi Wassalam) said: "Allah looks at His creation during the night of the 15th of Sha'ban and He forgives His servants except two- one intent on hatred (mushanin) and a murderer (qatilu nafs).

( Ref : Musnad Ahmad 2/176 #6642. Al-Bazzar also related this Hadith and he classified it as 'Hasan')

## Note:

In his edition of Musnad Ahmed, Shaykh Ahmed Shakir has classified this Hadith as 'Sahih' and Nasiruddin Al-Albany classified it as 'Hasan'

(Al-Albani: Silsilah Al-Ahadith Al-Sahihah 3/136).

Hadith number – 3

A similar narration as above , but narrated by Abu Bakr Siddiq Rd .

It has been classified as sound by Haafiz al-Munzhiri (RA) in his al-Targheeb (vol.3 pg.459). This narration is of Sayyiduna Abu Bakr (Radhiallaahu Anhu) and is recorded by Imaam Bazzaar (RA) in his Musnad. In fact, Hafiz ibn Hajar (RA) has also classified one of its chains as Hasan (sound).

(Al-Amaalil mutlaqah pgs.119-120)

Besides the above, there are many other Sahaaba (Radhiallaahu Anhum) that narrated Ahaadith regarding the merit of this night, such as: Abu Hurayra (Musnad al-Bazzaar), Abu Tha'labha (Shu'ubul Imaan), Awf ibn Maalik (Musnad al-Bazzaar), Abdullah ibn Amr ibn al-Aas (Musnad Ahmad Hadith6642), Abu Moosa al-Ash'ari (ibn Majah Hadith1390; Shu'ubul Imaan Hadith3833) and others. The collective strength of these narrations cannot be refuted.

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Only Sahih Hadiths have been quoted above.

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The weak hadith on this topic suffer only from minor weakness . There is general consensus that weak hadiths may be acted upon for virtuous acts, such as voluntary fasting and prayer, as long as the hadith is not excessively weak, returns to a general basis in the Shariah, and one is not convinced that the Prophet (Allah bless him & give him peace) specifically prescribed it.

There are many other narrations from the Companions and early Muslims confirming the merits of this night as mentioned by Ibn Rajab al-Hanbali in his Lata'if al-Ma`arif, and others. All the weak hadith which talks about the merits of 15th of Shaba'an, have got only minor weakness in them. Going by the principle of hadith, these weak hadiths also strengthen each other.

## Some More Ahadith

### Hadith --- 1

Hadhrat Ali [radhiallaahu anhu] relates that Rasoolullaah [sallallaahu alayhi wasallam] said:----  
"When it is the fifteenth night of Sha-baan then remain busy in Ibaadah during the night and fast for the day, for indeed Allaah descends to the nether (lower) sky at the setting of the sun and He proclaims: Is there anyone seeking my forgiveness so that I may pardon him; is there anyone who seeks livelihood from me, so I may sustain him; is there anyone who is in distress that I may bless him with relief and safety; is there someone in this condition; is there someone in that state? And so this continues until the break of dawn". (Ibn Maajah, also Mieshkaat)

## Hadith --- 2

Hadhrat Aa-ishah [radhiallaahu anhu], relates that I once did not know the whereabouts of Rasoolul-laah [sallallaahu alayhi wasallam]. Then he was at the Jannatoel Baqie. Rasoolul-laah then asked me: What, do you fear that Allaah and his Rasool will forsake you? Hadhrut Aa-ishah [radhiallaahu anhu] replied: 'I thought you went to some other lady from amongst your wives'. Then Rasoolullaah [sallallaahu alayhi wasallam] said: 'Indeed Allaah Ta-aalaa descends to the nether (lower) sky on the middle night of Sha-baan. Then He certainly forgives more persons than the count of fibres upon a sheep of the Kalb tribe'. (Tirr-mithy, Mieshkaat)

## Hadith --- 3

Hadhrat Aa-ishah [radhiallaahu anha] relates that the Nabi once inquired from her: 'Are you aware of the virtue of this night, (meaning the middle night of Sha-baan)?' She asked: 'What is the significance O Rasool of Allaah?' He then said: 'It is on this night that each one of the sons of Aadam who shall be born is determined, and each one of the sons of Aadam to die that year is fixed. It is on this night that the deeds of every person is presented, and their sustenance apportioned'. (Bai-huqiy, Mieshkaat)

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## What the Scholars have said about this Night?

- The general virtue of this night has been accepted by many great Ulama of the past. From among many great scholars which have agreed to the virtue of this night are: Umar ibn Abdul-Aziz, Imaam al-Shaafi'ee, Imaam al-Awzaa'ie, Attaa ibn Yassar, Imaam al-Majd ibn Taymiyah, Ibn Rajab al-Hambaliy and Hafiz Zaynu-ddeen al-Iraaqiy (Rahmatullaahi alayhim) .

(Refer:Lataiful Ma'aarif of Hafiz ibn Rajab pgs.263-264 and Faydhul Qadeer vol.2 pg.317)

- Ibn Taymiyah said

"As for the middle night of Sha'baan, there are various narrations that have been narrated regarding its significance and it has been reported from a group of the Salaf (predecessors) that they performed Salaat in it individually, hence, such a deed cannot be disputed."

(Majmoo' al-Fataawa ibn Taymiyah vol.23 pg.132)

- Imam Suyuti (Rh)says in his Haqiqat al-sunna wa al-bid`a:

"As for the night of mid-Sha`ban, it has great merit and it is desirable (mustahabb) to spend part of it in supererogatory worship."

( Ref: Suyuti, Haqiqat al-sunna wa al-bid`a aw al-amr bi al-ittiba` wa al-nahi `an al-ibtida` (1405/1985 ed.) p. 58. He adds: "However, this must be done alone, not in congregation.")

- Imam Nawawi ( Rh) mentioned in his Majmu`, where he also quoted Imam al-Shafi`i from the latter's al-Umm that it has reached him that there are 5 nights when dua is answered, one of them being the night of the 15th of Sha`ban.

- Imam Haskafi (Rh) said in his Durr al-Mukhtar, one of the primary references in the Hanafi school:

"Among the recommended [prayers] are on. . . the nights of the two Eids, the middle of Sha`ban, the last ten of Ramadan, and the first [ten] of Dhul-Hijjah".

- Even Ibn Taymiyah -- the putative authority of "Salafis" -- considered the night of mid-Sha`ban "a night of superior merit" in his *Iqtida' al-sirat al-mustaqim*:

[Some] said: There is no difference between this night (mid-Sha`ban) and other nights of the year. However, the opinion of many of the people of learning, and that of the majority of our companions (i.e. the Hanbali school) and other than them is that it is a night of superior merit, and this is what is indicated by the words of Ahmad (ibn Hanbal), in view of the many ahadith which are transmitted concerning it, and in view of what confirms this from the words and deeds transmitted from the early generations (al-athar al-salafiyya). Some of its merits have been narrated in the books of hadith of the musnad and sunan types. This holds true even if other things have been forged concerning it.

(Ref:Ibn Taymiyya, *Iqtida' al-sirat al-mustaqim* (1369/1950 ed.) p. 302.)